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causes, which in each case must be carefully investigated. The answer does not seem doubtful. To take a single example: no one will deny that the ethics of Epicurus played an important part in the world for at least five hundred years. Now, this system has none of the "religious implications" which the author seems to say underlie all Greek ethics; nay, it has not even their political implications. The truth is, we cannot treat Greek ethics, any more than English or French ethics, as a whole, and it is only the remoteness of the Greeks that makes us think we can. We must, then, regard the author's method as erroneous, and no less misleading than would be a method which in art should disregard the difference of conditions under which were produced the reliefs from Mycenæ and the Hermes of Praxiteles.

But when we have made these deductions from the value of the book, we still find in it very much that is worthy of praise. It is a perfect storehouse of facts in regard to Greek ethics, facts classified under certain non-ethical rubrics. It is an excellent *Vorarbeit* for a history or for a philosophy of Greek ethics. Again, it calls attention to many important facts in connection with ethical institutions. For example, it points out that when, in the process of ethical development, a people is passing from a lower to a higher and more comprehensive form of organization, it is very likely to show a rebellious spirit towards the lower, and for a time to abandon itself to an exaggerated and anarchic individualism. When, however, it has reached the higher organization, it returns to the lower, readopts it, and imparts to it a new significance. Thus each narrower institution becomes transformed in the light of the next wider, and of all above it. Thus, the rise of the Church was for a time prejudicial to the State; but when the Church was fully organized, states sprang up in its bosom with new and loftier aims than had been known to any of those existing previously. Does the same principle explain our present anarchic individualism?

THOMAS DAVIDSON.

ESSAYS ON EDUCATIONAL REFORMERS. By Robert Herbert Quick, M.A. (Trin. Coll., Camb.), etc. London: Longman, Green & Co., 1890.

This is to all intents a new book, though a considerable part of the substance of it appeared as far back as 1868. It is a book which ought to be read with attention not only (as it doubtless will) by all who are interested in education, but also by all who are interested in ethics, or indeed in human life. It is not merely a record of the vagaries of human opinion and human practice with regard to education, but a continuous history of the development of ideas, treated with constant reference to the great aims of life. Written by a man who is not a mere theorist, still less a mere student of the theories of others, but who has had in addition the advantage of long and varied experience as a teacher, it is as full of wisdom and practical insight as of speculative suggestiveness. The style of the book is clear and interesting, though occasionally a little diffuse, and is often illuminated by happy quotations from the writer's favorite authors,—one of whom is evidently Carlyle.

As an indication of the spirit in which the work is done, the following extract will perhaps serve as well as any other. After stating that the aim of a true teacher must be to hold up an ideal for the life of his pupils; and that, for this end, he must constantly say of himself, "For their sakes I sanctify myself, that

they also may be sanctified," Mr. Quick proceeds thus: "Are we prepared to look upon our calling in this light? I believe that the school-teachers of this country need not fear comparison with any other body of men in point of morality and religious earnestness; but I dare say many have found, as I have, that the occupation is a very *narrowing* one, that the teacher soon gets to work in a groove, and from having his thoughts so much occupied with routine work, especially with small fault-findings and small corrections, he is apt to settle down insensibly into a kind of moral and intellectual stagnation,—Philistinism, as Matthew Arnold has taught us to call it,—in which he cares as little for high aims and general principles as his most commonplace pupils. Thus it happens, sometimes, that a man who sets out with the notion of developing all the powers of his pupils' minds, thinks, in the end, of nothing but getting them to work out equations, and do Latin exercises without false concords; and the clergyman even who began with a strong sense of his responsibility, and a confident hope of influencing the boys' belief and character, at length is quite content if they conform to discipline, and give him no trouble out of school-hours. We may say of a really good teacher what Wordsworth says of the poet; in his work he must neither

". . . lack that first great gift, the vital soul,
Nor general truths, which are themselves a sort
Of elements and agents, under-powers,
Subordinate helpers of the living mind."

But the 'vital soul' is too often crushed by excessive routine labor, and then, when general truths, both moral and intellectual, have ceased to interest us, our own education stops, and we become incapable of fulfilling the highest and most important part of our duty in educating others." Doubtless the crushing influence of "excessive routine labor"—especially in such a country as England, hag-ridden by examinations, and the curse of prizes and honors—must count for much. But absence of the "vital soul," and ignorance of the "general truths," are still more terrible evils; and we may perhaps hope that these, at least, will be in some degree removed by the diffusion of such works as that of Mr. Quick, works at once full of inspiring ideas, and "rich in saving common sense."

Where all is excellent, it is needless to call attention to particular parts. Perhaps the essays on Rousseau, Pestalozzi, Froebel, and Herbert Spencer, will be found especially interesting and instructive. What Mr. Quick says about the last named, in particular, ought to command the attention of English readers. The writer seems to have been somewhat nettled by the tone of Mr. Spencer's book on education. "When the man who has no practical acquaintance with education," he says, "lays down the law *ex cathedra*, garnished with sarcasms at all that is now going on, the school-master" is apt to be "offended by the assumed tone of authority." But notwithstanding this attitude of offence, the strictures of Mr. Quick on the Spencerian theories seem to the present reviewer to be on the whole both fair and effective. Indeed, considering the authority of Mr. Spencer's name, and the great popularity which his works enjoy, I am inclined to think that Mr. Quick might with advantage have criticised his views even more freely than he has done. This essay, however, is one of those that have been reprinted from the edition of 1868, when Mr. Spencer was less famous than he has since become.

Mr. Quick's work makes no pretence to completeness. It is a little disappointing to find that there is hardly any reference to Herbart in it; and, among recent English books, one cannot but regret that Mrs. Bryant's admirable work on "Educational Ends" receives no notice. Mr. Quick quotes, at one point, with approval, Professor Seeley's remark that "good books are in German." In these circumstances it is all the more desirable that we should do what we can to diffuse the knowledge of the few good books that we possess in English, among which that of Mrs. Bryant, and that of Mr. Quick himself, must undoubtedly take an honorable place.

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A STRIKE OF MILLIONAIRES AGAINST MINERS; OR, THE STORY OF SPRING VALLEY. By Henry D. Lloyd. Chicago: Belford-Clarke Company, Publishers. 1890.

The history of the Spring Valley strikes is a valuable and interesting contribution to existing literature on the labor question. It illustrates exceedingly well the complexity of the problem and the utter hopelessness of any simple and universal remedy for the ills of the body social. The whole development of Spring Valley, the method of managing the business about which the city grew up, is a striking commentary at once upon our industrial conditions and upon the ethical standards which prevail in our society.

The reviewer has no other means of judging of the truth of the story here told than the reports in the papers at the time, and a general knowledge of the conditions in and about Spring Valley. A group of men saw what they considered a fine opportunity to develop a new coal-mining centre in Northern Illinois. They made a deal with certain prominent railroads by which they secured considerable advantages in shipping coal. They bought an immense coal-field, and then began to boom a town upon it in order to get miners and to increase the general value of the property. They offered what were immense inducements to the mining population of Illinois and other States in order to get them to remove to Spring Valley. Thousands of laborers flocked thither, and for a time all went well. Wages were high, laborers eager and abundant, output large, and profits satisfactory. But a turn soon came! Whether because the speculation did not turn out well, or because the original promoters, having made immense profits, had turned the enterprise over to other people at such a price as prevented them from making anything out of it, or because the promoters, having made a handsome profit, were afraid that a continuance in the previous policy might lead to a loss in the future, and a consequent reduction in the whole mass of profit, or for some other similar reason, a change in the methods of the scheme was made.

The laborers felt that they were not fairly treated. A strike was the result. The struggle was long and bitter, and finally ended with the defeat of the strikers. All sorts of charges were made on both sides,—much truth, probably, in most of them. The result was some loss of property, or at least failure to make expected profits, and a horrible amount of suffering on the part of helpless women and children, and, perhaps, one ought to say of helpless men also. Mr. Lloyd's account makes one's blood boil; and I presume that there is much truth in what he says. It may all be true. If so, what of it?